

الْبَابُ الثَّامِنُ

ذِكْرُ اللَّهِ تَعَالَى أَفْضَلُ مِنَ الْقِتَالِ فِي سَبِيلِهِ تَعَالَى

CHAPTER EIGHT

ALLAH'S REMEMBRANCE SURPASSES  
FIGHTING FOR THE CAUSE OF  
ALLAH

١/٦١. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ: أَيُّ الْعِبَادِ أَفْضَلُ دَرَجَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ؟ قَالَ: الذَّاكِرُونَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتُ. قُلْتُ: يَا رَسُولَ اللَّهِ، وَمَنِ الْغَازِي فِي سَبِيلِ اللَّهِ؟ قَالَ: لَوْ ضَرَبَ بِسَيْفِهِ فِي الْكُفَّارِ وَالْمُشْرِكِينَ حَتَّى يَنْكَسِرَ وَيَخْتَضِبَ دَمًا، لَكَانَ الذَّاكِرُونَ اللَّهَ أَفْضَلَ مِنْهُ دَرَجَةً.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ وَالْبَيْهَقِيُّ مُحْتَصَرًا.

61/1. According to Abū Saʿīd al-Khudrī رضي الله عنه:

“Allah’s Messenger ﷺ was asked: ‘Which of the servants will be superior in degree in the sight of Allah on the Day of Resurrection?’ He said: ‘The men who remember Allah frequently, and the women who practise remembrance the most.’ I said (amazed): ‘O Messenger of Allah, (are they superior) even to those who fight in the way of Allah?’ He said: ‘Even if he wields his sword against the unbelievers and the polytheists, until it breaks and is stained with blood, those who practise the remembrance of Allah will be superior to him in degree!’”<sup>1</sup>

Reported by Aḥmad and al-Tirmidhī (and the wording is his) while al-Bayhaqī reported it briefly.

<sup>1</sup> Set forth by •Aḥmad b. anbal in *al-Musnad*, 3:75 §11738. •al-Tirmidhī in *al-Sunan*, 5:458 §3376. •Abū Yaʿlā in *al-Musnad*, 2:530 §1401. •al-Bayhaqī in *Shuʿab al-īmān*, 1:419 §589. •Ibn Rajab al-anbalī in *Jāmiʿ al-ʿulūm wa al-ḥikam*, 1:238, 444. •al-Mundhirī in *al-Taghīb wa al-tarhīb*, 2:254 §2296.

٢/٦٢. عَنْ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّ رَجُلًا سَأَلَهُ: فَقَالَ: أَيُّ الْجِهَادِ أَعْظَمُ أَجْرًا؟ قَالَ: أَكْثَرُهُمْ لِلَّهِ تَبَارَكَ وَتَعَالَى ذِكْرًا، قَالَ: فَأَيُّ الصَّائِمِينَ أَعْظَمُ أَجْرًا؟ قَالَ: أَكْثَرُهُمْ لِلَّهِ تَبَارَكَ وَتَعَالَى ذِكْرًا، ثُمَّ ذَكَرَ لَنَا الصَّلَاةَ وَالزَّكَاةَ وَالْحَجَّ وَالصَّدَقَةَ، كُلُّ ذَلِكَ رَسُولُ اللَّهِ ﷺ يَقُولُ: أَكْثَرُهُمْ لِلَّهِ تَبَارَكَ وَتَعَالَى ذِكْرًا. فَقَالَ: أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ لِعُمَرَ رَضِيَ اللَّهُ عَنْهُ: يَا أَبَا حَفْصٍ، ذَهَبَ الذَّاكِرُونَ بِكُلِّ خَيْرٍ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: أَجَلٌ.  
رَوَاهُ أَحْمَدُ وَالطَّبْرَانِيُّ.

62/2. According to Mu'adh رَضِيَ اللَّهُ عَنْهُ:

"A man asked Allah's Messenger ﷺ: 'Which jihad is entitled to the greatest reward?' He said: 'The earnest endeavour (jihad) of those who are most devoted to Allah ﷻ in remembrance!' The man then asked him: 'Which of those who fast is entitled to the greatest reward?' He said: 'Those of them who are most devoted to Allah ﷻ in remembrance!' Then the man mentioned to us the ritual prayer, the *zakāt* (the alms-due), the Pilgrimage and the charitable donation. In each of those cases, Allah's Messenger ﷺ said: 'Those of them who are most devoted to Allah ﷻ in remembrance (will be entitled to the greatest reward)!' Abū Bakr رَضِيَ اللَّهُ عَنْهُ therefore said to 'Umar رَضِيَ اللَّهُ عَنْهُ: 'O Abū Ḥafṣ, the practitioners of remembrance have taken away every benefit!' Allah's Messenger ﷺ said: 'Yes, indeed!'"<sup>1</sup>

Reported by Aḥmad and al-Ṭabarānī.

<sup>1</sup> Set forth by •Aḥmad b. anbal in *al-Musnad*, 3:438 §15699. •al-Ṭabarānī in *al-Mu'jam al-kabīr*, 20:186 §407. •al-Mundhirī in *al-Targhib wa al-tarhīb*, 2:257 §2309. •al-Haythamī in *Majma' al-zawā'id*, 1:74.

٣/٦٣. وَفِي رِوَايَةٍ مُعَاذٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا عَمِلَ ابْنُ آدَمَ عَمَلًا أَنْجَى لَهُ مِنَ النَّارِ مِنْ ذِكْرِ اللَّهِ. قَالُوا: يَا رَسُولَ اللَّهِ، وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ؟ قَالَ: وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ تَضْرِبُ بِسَيْفِكَ حَتَّى يَنْقَطِعَ، ثُمَّ تَضْرِبُ بِسَيْفِكَ حَتَّى يَنْقَطِعَ، ثُمَّ تَضْرِبُ بِهِ حَتَّى يَنْقَطِعَ.

رَوَاهُ ابْنُ أَبِي شَيْبَةَ وَعَبْدُ بْنُ حُمَيْدٍ.

63/3. Mu'adh رضي الله عنه narrates that Allah's Messenger ﷺ said, "No action of a human is more protecting against the Fire (of Hell) than remembrance of Allah ﷻ." The Companions رضي الله عنهم submitted, "O Messenger of Allah, not even fighting in the way of Allah ﷻ?" He said, "No, not even jihad even if you fight so much that your sword breaks, and then you fight again and another sword breaks, and then you fight on until the third one also breaks."<sup>1</sup>

Reported by Ibn Abī Shayba and 'Abd b. umayd.

٤/٦٤. عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، أَنَّهُ كَانَ يَقُولُ: إِنَّ لِكُلِّ شَيْءٍ صِقَالَةً، وَإِنَّ صِقَالَةَ الْقُلُوبِ ذِكْرُ اللَّهِ. وَمَا مِنْ شَيْءٍ أَنْجَى مِنْ عَذَابِ اللَّهِ مِنْ ذِكْرِ اللَّهِ. قَالُوا: وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ؟ قَالَ: وَلَوْ أَنْ تَضْرِبَ بِسَيْفِكَ حَتَّى يَنْقَطِعَ.

رَوَاهُ الْبَيْهَقِيُّ وَالْمُنْذِرِيُّ وَاللَّفْظُ لَهُ.

<sup>1</sup> Set forth by •Ibn Abī Shayba in *al-Muṣannaf*, 6:57 §29452, & 7:169 §35046. •'Abd b. umayd in *al-Musnad*, 1:73 §127. •Ibn 'Abd al-Barr in *al-Tamhīd*, 6:57.



64/4. ‘Abd Allāh b. ‘Umar رضي الله عنه reported:

“The Prophet ﷺ used to say: ‘For everything to shine, there is something that causes it to shine, and the remembrance of Allah ﷻ causes the hearts to shine. There is no salvation from the torment besides the remembrance of Allah ﷻ.’ The Companions رضي الله عنهم submitted: ‘Not even fighting for the cause of Allah?’ He said: ‘(No) even if you fight so much that your sword breaks. (It means that the remembrance of Allah ﷻ is more protecting against the Fire [of Hell]).’”<sup>1</sup>

Reported by al-Bayhaqī and al-Mundhirī (and the wording is his).

٦٥-٧٠/٥. عَنْ مُعَاذِ بْنِ جَبَلٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَكْثَرُ مَا ذَكَرَ اللَّهُ، فَإِنَّهُ لَيْسَ شَيْءٌ أَحَبَّ إِلَى اللَّهِ وَلَا أَنْجَى لِلْعَبْدِ مِنْ حَسَنَةٍ فِي الدُّنْيَا وَالْآخِرَةِ مِنْ ذِكْرِ اللَّهِ. وَلَوْ أَنَّ النَّاسَ اجْتَمَعُوا عَلَى مَا أُمِرُوا بِهِ مِنْ ذِكْرِ اللَّهِ لَمْ نَكُنْ نُجَاهِدُ فِي سَبِيلِ اللَّهِ.  
رَوَاهُ الْبَيْهَقِيُّ فِي الشُّعَبِ.

65-70/5. Mu‘adh b. Jabal رضي الله عنه narrates that Allah’s Messenger ﷺ said:

“Practise the remembrance of Allah ﷻ in abundance, for there is nothing dearer in the sight of Allah ﷻ than this (the remembrance of Allah), and nothing more protects a man in this world and the Next than this. If all people gather in the remembrance of Allah how they are commanded for, then we would not have been the strivers for the cause of Allah.”<sup>2</sup>

<sup>1</sup> Set forth by •al-Bayhaqī in *Shu‘ab al-īmān*, 1:396 §522. •al-Mundhirī in *al-Targhīb wa al-tarhīb*, 2:254 §2295. •Ibn al-Qayyim in *al-Wabīl al-ṣayyib*, 1:60. •al-Munāwī in *Fayḍ al-qadīr*, 2:511.

<sup>2</sup> Set forth by •al-Bayhaqī in *Shu‘ab al-īmān*, 1:395 §521.

Reported by al-Bayhaqī in *Shu'ab al-īmān*.

(٦٦) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه، قَالَ: ذَكَرَ اللَّهُ الْغَدَاةَ وَالْعِشَاءَ  
أَعْظَمَ مِنْ حَطَمِ السُّيُوفِ فِي سَبِيلِ اللَّهِ وَإِعْطَاءِ الْمَالِ سَحًّا.  
رَوَاهُ ابْنُ أَبِي شَيْبَةَ وَابْنُ الْمُبَارَكِ.

66. Narrated from 'Abd Allāh b. 'Amr رضي الله عنه:

"The remembrance of Allah تذكر الله morning and evening is superior to breaking swords in fighting for Allah and spending generously in His way."<sup>1</sup>

Reported by Ibn Abī Shayba and Ibn al-Mubārak.

(٦٧) عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: لَذِكْرُ اللَّهِ فِي الْغَدَاةِ وَالْعِشَاءِ  
خَيْرٌ مِنْ حَطَمِ السُّيُوفِ فِي سَبِيلِ اللَّهِ تذكر الله.  
رَوَاهُ الدَّيْلَمِيُّ.

67. Narrated from Anas b. Mālik رضي الله عنه:

"Indeed, the remembrance of Allah morning and evening is better than breaking swords in the path of Allah."<sup>2</sup>

Reported by al-Daylamī.

(٦٨) عَنْ مُعَاذِ بْنِ جَبَلٍ رضي الله عنه، قَالَ: لَوْ أَنَّ رَجُلَيْنِ يَحْمِلُ أَحَدُهُمَا  
عَلَى الْحَيَادِ فِي سَبِيلِ اللَّهِ وَالْآخَرُ يَذْكُرُ اللَّهَ، لَكَانَ أَفْضَلَ أَوْ  
أَعْظَمَ أَجْرًا الذَّاكِرُ.

<sup>1</sup> Set forth by •Ibn Abī Shayba in *al-Muṣannaf*, 6:58 §29456, & 7:170 §35047. •Ibn al-Mubārak in *al-Zuhd*, 1:394 §1116. •Ibn 'Abd al-Barr in *al-Tamhīd*, 6:59.

<sup>2</sup> Set forth by •al-Daylamī in *Musnad al-firdaws*, 3:454 §5402.

رَوَاهُ ابْنُ أَبِي شَيْبَةَ.

68. Mu'adh b. Jabal رضي الله عنه said,

“If there are two people one of whom rides on a horse in order to fight for Allah while the other gets engaged in remembering Allah ﷻ, the one who remembers Allah ﷻ is granted superior and greater bounty and reward.”<sup>1</sup>

Reported by Ibn Abī Shayba.

(٦٩) عَنْ مُعَاذِ بْنِ جَبَلٍ رضي الله عنه، قَالَ: مَا عَمِلَ آدَمِيٌّ عَمَلًا أَتَجَبَى لَهُ مِنْ عَذَابِ اللَّهِ مِنْ ذِكْرِ اللَّهِ. قَالُوا: يَا أَبَا عَبْدِ الرَّحْمَنِ، وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ ﷻ؟ قَالَ: وَلَا إِلَى أَنْ يَضْرِبَ بِسَيْفِهِ حَتَّى يَنْقَطِعَ لِأَنَّ اللَّهَ ﷻ يَقُولُ فِي كِتَابِهِ: ﴿وَلَذِكْرُ اللَّهِ أَكْبَرُ﴾ [العنكبوت، ٢٩/٤٥].

رَوَاهُ ابْنُ أَبِي عَاصِمٍ وَابْنُ عَبْدِ الْبَرِّ.

69. Mu'adh b. Jabal رضي الله عنه said, “No action of a human is more protecting from the Fire (of Hell) than the remembrance of Allah ﷻ.” The listeners said, “O Abū ‘Abd al-Raḥmān, not even fighting in the way of Allah ﷻ?” He said, “No, not even jihad even if you fight so much that your sword breaks, for Allah has revealed in the Qur’ān: *wa la-dhikr Allāh-i Akbar* And verily, the remembrance of Allah is the greatest. [Q.29:45.]”<sup>2</sup>

<sup>1</sup> Set forth by •Ibn Abī Shayba in *al-Muṣannaf*, 6:58 §29462, & 7:170 §35056. •al-Suyūṭī in *al-Durr al-manthūr fī tafsīr bi al-māthūr*, 1:150.

<sup>2</sup> Set forth by •Ibn Abī ‘Āṣim in *al-Zuhd*, 1:184. •Abū Nu‘aym in

Reported by Ibn Abī 'Āṣim and Ibn 'Abd al-Barr.

(٧٠) قَالَ عَبْدُ اللَّهِ: لَوْ أَنَّ رَجُلًا بَاتَ يَحْمِلُ عَلَى الْجِيَادِ فِي سَبِيلِ  
 اللَّهِ وَبَاتَ رَجُلٌ يَتْلُو كِتَابَ اللَّهِ لَكَانَ ذَاكِرُ اللَّهِ أَفْضَلَهُمَا.  
 رَوَاهُ ابْنُ أَبِي شَيْبَةَ.

70. 'Abd Allāh said,

“If someone spends a night on horseback fighting in the way of Allah and some other spends it in reciting the Holy Qur’ān and remembering Allah, indeed the one who remembers Allah is superior to the other.”<sup>1</sup>

Reported by Ibn Abī Shayba.

*ilya al-awliyā' wa ṭabaqāt al-aṣfiyā'*, 1:235. •Ibn 'Abd al-Barr in *al-Tamhīd*, 6:57. •al-Dhahabī in *Siyar a'lām al-nubalā'*, 1:455.

<sup>1</sup> Set forth by •Ibn Abī Shayba in *al-Muṣannaf*, 6:134 §30089.